6i in tenebris vita
etindcrorajacebat^ Donee diluxit
rerum genitalis origo?

Was company and that variety of things, by which heaven and earth are distinguished, desirable to him? Why then would he continue solitary so long, wanting the pleasure of such a spectacle? Did he make the world and men in it ta this end, that himself might be worshipped and adored, feared and honoured by them? But what could he be the better for that, who was sufficiently happy alone in himself before ? Or did he do it for the sake of men, to gratify and oblige them ?

-At quid immortalibus atque beatis
Gratia nostra queat largirier emolument!,
Ut nostra quicquam causa gerere
aggrediantur?

Again, if this were done for the sake of men, then it must be -either for wise men or for fools : if for wise men only, then all that pains was taken but for a very few; but if for fools, what reason could there be, why the Deity should seek to deserve so well at their hands ? Besides this, what hurt would it have been, to any of us (whether wise or foolish) never to have been made?

[c] Quidve mail fuerat nobis non esse creatis ?
Natus enim debet quicunque est, velle mancre
- In vita, donee retinebit blarida
voluptas:
Qui nunquam vero vitse gustavit
amorem, Nee fuit in numero, quid obest
nan esse creatum ?

Lastly/ if this Deity must needs go about mo-limiaously to make a world, *tpydrov* 8//c7]v *KOI*

» Id. ibid. ver. 175, 176. «> Id. ibid. ver. 166.
ld.ibid.ver. 177, &o.
ii. de Nat Deor. lib. i. cap, yiii, p, *289Q**